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Church of the Nazarene

2-18-1959

Herald of Holiness Volume 47 Number 51 (1959)

Stephen S. White (Editor)
Nazarene Publishing House

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Recommended Citation

White, Stephen S. (Editor), "Herald of Holiness Volume 47 Number 51 (1959)" (1959). *Herald of Holiness/Holiness Today*. 995.
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Herald of HOLINESS

February 18, 1959

*The Imminency of Christ's Second Coming**

General Superintendent Chapman

No man may say Christ will surely come today, but all who believe in the Holy Scriptures are able to say He may come today. And there is a wide difference between the two statements. A thing that is imminent is impending, but hangs suspended, and it may continue to be suspended for an indefinite length of time. And it is just thus with the time of Christ's coming—it is of itself sure, sure as the promises of God—but the time of its occurrence is uncertain. "It won't be long, it may be soon." This, without doubt, is the meaning of the Master's words, "In such an hour as ye think not the Son of man cometh."

But while we do not know the exact time of Christ's second coming, the Lord has given "signs of the times" which if we properly observe, we shall be watching, so that the day shall not come upon us as a thief in the night. Governmentally, the time of the end is to be a time of "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Ecclesiastically, it is to be a time when men shall in large measure have "a form of godliness, but denying the power thereof." Domestically, it is to be a time when the home shall go to pieces and people shall be marked as "without natural affection." Spiritually, it is a time when because iniquity shall abound "the love of many shall wax cold." Judicially, the times will be marked by the fact that men are "truce-breakers." And yet, over against all these evil things, the times of the end are to be marked for the progress made in the preaching of the gospel "among all nations," and there will be a remnant of true and holy people who will keep "faith on the earth." And any who know and think will, I think, agree with the statement that all the conditions involved are with us now. This being true, "Jesus may come today!"

Those who inject certain factors as being necessary yet before Jesus can come are making gratuitous guesses and doing the cause of God and the souls of men a disservice, for they are practically saying, "My Lord delayeth his coming," and this false announcement, now as in the past, serves to make God's people careless, and to give up the instant watch for the lighting up of the heavens with the glory of His blessed advent. Every dependable voice declares, "His coming draweth nigh," and all His loyal people say, "Amen. Even so, come, Lord Jesus." May this day be that glad day when He shall appear!

*Printed in "Herald of Holiness," June 10, 1946; reprinted by request

LATE NEWS

A partial list of assignments shows that Nazarene leaders will visit denominational work in many foreign countries during the current year.

Dr. D. I. Vanderpool, chairman of the Board of General Superintendents, will visit Nazarene churches in Australia, the Bible College at Sydney, and the work in New Zealand during February. These are supported by the Department of Home Missions.

Dr. Roy F. Smee, secretary of Home Missions, is scheduled to tour the work in Hawaii during February.

Dr. Hugh C. Benner, general superintendent, accompanied by Mrs. Benner, will be in the Hawaiian Islands for their district assembly, March 12 and 13, and then go to Japan and Okinawa. Dr. Benner will speak at commencement exercises of the Japanese Nazarene Seminary, March 21, and preside at the district assembly, March 23 to 25.

Dr. Benner will be in Korea with the Rev. Don Owens over the Easter week end and then return to Japan for a tour of the zones in which key cities are Nagoya, Kyoto, Osaka, and Hiroshima. He also will visit Kyushu, leaving Japan on April 10.

Of the other general superintendents, Dr. Samuel Young will go to Alaska in May for the district assembly. He will preside over two Mexican border assemblies in April. Next fall Dr. Hardy C. Powers is scheduled to visit Germany, Italy, and the Near East. The fall schedule for Dr. G. B. Williamson so far lists only Barbados in the British West Indies.

Dr. Harvey S. Galloway, superintendent of Central Ohio District, has been invited to visit Nazarene work in South Africa. Dr. George Coulter, superintendent of Northern California District, has been invited to Guatemala; and Dr. Paul Updike, superintendent of North-eastern Indiana District, to South America.

Completing the list at this time, Dr. Albert F. Harper, secretary of the Department of Church Schools, has been invited to Trinidad.—*Nazarene Information Service.*

Rev. Dudley B. Anderson writes: "After pastoring eleven and one-half years on the New Mexico District, and four years in our present pastorate at Clovis, we have accepted a call to pastor the Polytechnic Church in Fort Worth, Texas."

Evangelist Melza H. Brown sends word that he has left the field and moved to Bishop, California, to begin

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HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

the work of our church there. He plans to erect a building and then undertake to gather a congregation.

The Golden Sunset

By F. W. DAVIS

*When we come to the end of life's journey,
And our sun has gone down in the west;
When the gates to God's City swing open,
We shall enter our haven of rest.
We'll be glad that thro' life we were faithful,
As this uneven path here we trod;
There the curtain of time will be lifted.
In that wonderful City of God.*

*There'll be a light in the valley
When we come to the end of the way,
For God will dispel every shadow—
His glory will be brighter than day.
What a sunset for all of God's people!
With fear and the darkness all gone,
We shall enter God's garden of glory,
With our eternal victory won!*

"I Reckon You Don't Know Him!"

I was asked to visit a convalescent home in our part of the city, and as the nurse was introducing me to the patients, I met an old gentleman eighty-nine years of age. As I talked with him, he seemed to be overwhelmed and thanked me for coming to see him.

"What church are you from?" he asked.

I told him the Church of the Nazarene.

"Well, young fella'," he said, "I once had a dear friend back in the old Methodist church in central Texas that later I heard joined you Nazarenes. Reckon you never heard of him; perhaps he's dead now. But I'll tell you one thing; that fella' could really preach and I mean preach. He called himself a holiness preacher."

"What was his name?" I asked.

"Robinson was his name; they called him 'Bud.'"

When I left that home I said to myself, "Today I heard a great compliment of a good man, 'That fella' could really preach.'"

My prayer is, "Lord, let this be said of me someday."—F. B. WHITTAKER, pastor, North Dallas, Texas.

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens . . . When I consider thy heavens, the work of thy fingers, . . . what is man, that thou art mindful of him? and the son of man, that thou visitest him? . . . O Lord our Lord, how excellent is thy name in all the earth! (Psalms 8)



NAZARENE THEOLOGICAL SEMINARY

Joseph Fidelman, a graduate of Asbury College entering Nazarene Theological Seminary this fall, wrote the following as his initial reaction to

the Seminary:

"The Seminary has been in all respects far and above my expectations. The curriculum appears to be sufficient to prepare a Christian worker for the task of ministering to the spiritual and psychological needs of humanity. The spirit displayed by both faculty and student body is very much in keeping with the teaching of the New Testament. If ever the Holy Spirit was manifest in one place, I feel that is the Nazarene Theological Seminary."

The CONQUEST— of FEAR

In God have I put my trust: I will not be afraid . . . (Psalms 56:11).

By ARTHUR HEDLEY

In these words we have a beautiful expression of David's confidence in God at a time of grave danger and sore distress. He had fled to Gath for fear of Saul (I Samuel 21:11). But here he found no rest of soul. The Philistines were as hostile as King Saul. The Psalmist declares, ". . . all their thoughts are against me for evil" (Psalms 56:5). They marked his steps (v. 6) and followed his trail, like a hunter following the track of an animal. They laid an ambush against him and hid themselves and waited for him to fall into their trap. They were determined to destroy him. But he trusted in God's promise to save the righteous and had perfect confidence he would have cause to acknowledge the fulfillment of that promise: "In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me" (v. 4).

There is so much to make us afraid in this atomic age, in this age of universal unrest. Most of our fears are intensely personal. There is the fear of failing health, of loss of income, a sudden fall in prices, the collapse of some enterprise in which we have a heavy stake, a breach of credit. There is the fear for our children's safety in the streets; the student's fear of failing in an important examination; the fear of the aged of being left helpless, lonely, destitute.

Now fear in itself is not wrong. It is a divine instinct which causes us to be careful, thrifty, to seek security in God. It saves us from danger, poverty, reckless living. There is that reverential fear of God which is the "beginning of wisdom" (Proverbs 9:10). Fear of consequences has saved us all from acting unwisely, from evil ways. But fear if not checked, controlled, can work great havoc in body, mind, and soul. Psychiatrists give a formidable list of fears which afflict mankind today, and which are undermining the health of so many. Many fears are baseless; they spring from a too vivid and distorted imagination. We fear where there is no cause for fear (Psalms 14:5). When fear robs us of sleep, makes us nervous, affects our health, our efficiency in our daily vocation, then

we are heading for disaster, and it is time to pull ourselves together and to master our fears.

The Psalmist knew that *trust* in the love and goodness of God, trust in His promises, was the secret of victory over all his fears. "What time I am afraid," he said, "I will trust." And Isaiah tells us, "I will trust, and not be afraid" (Isaiah 12:2). I recall how real and helpful these words were during the retreat in the first world war, when shells and bombs gave real cause for fear. In making the resolve of David my own, I was able to feel serene and safe.

Trust is the victorious antagonist of all disquieting and tormenting fears. No doubt there are those who trust and yet are full of tremblings and apprehensions, but that is only because they do not trust enough. Even the Apostle Paul speaks of fightings without and *fears within* (II Corinthians 7:5). None of us trust our God as we ought, or as He deserves to be trusted, else we should lead serene lives and have easier minds. If only our confidence were in God, in His promises, rather than in things material, we should soon learn how true it is that perfect trust casteth out fear.

An old Quaker who trusted God so simply, so implicitly that his soul was kept in "perfect peace" adopted as his telegraphic address, "Undisturbed," London. It was said that at all times he maintained a calm, unruffled spirit. "Be not afraid, only believe," (Mark 5:36) were the sovereign words our Lord addressed to the sorrowful father of the little maid who was lying dead at home, and we may be sure they so calmed his thoughts and steadied his heart that he was able to walk the rest of the way with a calm and confident step until, at the resurrecting touch of Christ, his faith was swallowed up in sight.

None attains in a day that spirit of trust in God which banishes fear. It is the work of a lifetime. We attain it as we *daily* practice the spirit of trust in things great and small. Our trust in God is to be in constant exercise. To trust in Him occasionally, or now and then, is not to trust in Him at all. We are to "trust in him at *all* times" (Psalms 62:8).

The very excellence of our trust lies in its being continuous, unbroken, regular as the heart's action or the drawing of the breath.

Let it be our abiding duty to calmly rest upon His promises and look to Him for grace and strength. We are to trust Him implicitly however dark and stormy the day. It is easy to be calm and confident in fair-weather days when life is one glad day, but it takes a believer who has long exercised the spirit of trust to maintain a spirit of serenity

in the presence of misfortune or adversity, or to sing songs of confidence when the fig tree does not flourish.

Let us learn to trust God a little more each day; for thus shall our trust be perfected, and whatever happens within or without, we shall be serene and confident. Even the day of evil tidings will find us unafraid and undismayed. "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord" (Psalms 112:7).



In giving to God, obedience to His will is—

THE ACID TEST

By JUSTA LEE ALLEN

In a recent sermon on giving, a minister said, "We are playing at living the Christian life." The minister had in mind that indisputable fundamental law in both the physical and spiritual world, "He which soweth sparingly shall reap also sparingly" (II Corinthians 9:6). The Bible makes it clear that God wants His people to give freely; not by the "wringing" process, as water is wrung from a wet garment.

Some things are done out of compulsion, and not joy, as in the case of the boy who liked everything about the farm except the milking. But he had to do it every morning and evening. In a similar way we may like everything about the church except the giving. We feel constrained to give, but do not always give freely and cheerfully. The boy on the farm might manage to become excused from the task of milking. But he will be a happier, more successful farmer when he gets a new attitude toward milking; for, as a farmer, some of his time belongs to milking.

Likewise, to be cleansed from any sin, we need more than forgiveness; we need a new nature. This new nature first of all recognizes that all things belong to God. Obedience to God's will regarding possessions is the acid test of our giving, and the only way to become a cheerful giver.

The Bible gives three rules for governing our giving. First, we are to give *sacrificially*. The Christian life is not one of ease and self-indulgence, but of self-denial. Churches sometimes observe "self-denial" week. But Jesus didn't set aside a time or two in the year for denying self. His self-denial was constant; His life was a continuous sacrifice for mankind; so must the life of the Christian be given freely and continuously for Him.

The Bible teaches that it is not the amount given, but the cost of the gift, that counts. Jesus said, "This poor widow hath cast more in, than all they which have hast into the treasury" (Mark 12:43). Her sacrifice meant more to God than the amount she gave; for, being all she had, it was the expression of the great measure of her love and devotion.

A Korean missionary tells this true story of some Korean Christians and their wholehearted response to the call to sacrifice. A group of these poor people met together to find ways and means of procuring a church building. After the meeting one couple went home to a humble dwelling. They sold their one ox—used to do their plowing—and gave the money to help buy the church. Thereafter the man hitched himself to the plow, his wife guiding it down the furrow, in order to till the soil for growing their necessary food. Possibly few people have been called on to make such extreme sacrifices for others, but in Jesus' own words, it is by sharing with others and doing it "unto one of the least of these" that we serve God.

The second rule for giving is that it must be *systematically* done. We are to set aside a certain amount and give regularly. The Old Testament plan was 10 per cent. In this way the people recognized the ownership of God. The tithe was a Jewish law. Jesus did not repudiate this law, for He said (referring to the tithe), "... these [matters of the spirit] ought ye to have done, and not to leave the other undone" (Matthew 23:23).

Materially or spiritually, where much is given, much is required. As our personal needs decrease, or our income increases, we can give more. John Wesley learned this secret of joyful giving; after he found himself wealthy because of the demands

for his writing, he continued to live on the same small minimum and put the remainder of his income back into the work of the Kingdom.

The third rule is to *give the first fruits* of all our increase. We read, "Thou shalt not delay to offer the first of thy ripe fruits" (Exodus 22:29). This is a difficult lesson to learn in a country of such high living standards and high cost of living.

A pastor had been invited to talk on the subject of tithing. After the address a woman said to him, "Tithing sounds good, but it is not practical. We have to make payments every week on our house, on our furniture, on our TV set, and on our car. There's not much left to live on. It is impossible for us to tithe. This year we can't even make a pledge."

In this family there were not even any leftovers

for God. No one can give much if only leftovers are given. God says to take out His part first. After God has instructed us to give Him the first of our fruits, can we not trust Him to provide for us on what is left?

There is no risk to be taken in following the three rules for giving: sacrificially, systematically, and taking out God's part first—remembering the words of Paul, "He which soweth sparingly shall reap also sparingly."

The secret of joyful giving? Again it is found in the words of Paul, "... first gave their own selves to the Lord" (II Corinthians 8:5).

When we give ourselves to the Lord, we no longer are playing at living the Christian life; for then, because we have obeyed God's will, we have met—and passed—the acid test for joyful giving.

Such as I Have

By CHARLES W. HODGE

The tragedies of Shakespeare contain no greater dramatic impact than was expressed when Peter said: "Such as I have give I thee." The philanthropies of Rockefeller could not equal the charitableness of these immortal words. These words speak more than their immediate meaning. They speak love. They speak concern. They speak sacrifice.

Even though these words were spoken by a man to a man, they could easily have been spoken in other situations. They could easily have been spoken by God. As a matter of fact they were spoken by God—not in word, but in deed. Through His actions in the interest of man God said to him: "Such as I have give I thee."

In the first five days of creation God busied himself with the creation of the world, vegetation, animal life, light, and all that there is in creation. God spoke them into existence—He willed them into existence. But as for man—God wanted to make of him a special creation. God wanted to give him something that would enable him to reciprocate love and fellowship. In order to do this God gave of himself to man in creation. He formed man with tender care—personal care. God then said to man: "Such as I have give I thee." He said it, not in those words, but in the breathing into man the breath of life. God gave of himself to man in creation.

As has been incessantly repeated since the time of the fall of Adam, man proved himself ungrateful. For man, with his God-given power of choice,

rebelled against God. But this did not lessen God's giving of himself to man. For God gave of His righteousness when He gave to man the law. It was a pattern for the type of life that would be pleasing in God's sight.

But again man was inadequate, for he violated the law of God. But God was still giving. He provided a sacramental atonement for man's transgressions. Through burnt offerings man could be justified in the sight of God. God gave of His mercy when He instituted sacramental atonement.

Evidently God was not yet convinced that man had received His message, for even yet man was not living the spiritual life that God desired of him. So again God said: "Such as I have give I thee." This time God did more than give of himself; He ment, but through Christ's atonement. In no great-gift man was enabled to live righteously through desire rather than through legal restraint. This was made possible, not through sacramental atonement, but through Christ's atonement. In no greater way than in the giving of himself could God say to man: "Such as I have give I thee."

The picture is quite clear in the minds of those of the Christian faith. But is the picture to be one-sided? Has man no response to make when he hears God speak these immortal words?

In the present civilization giving in return for services involves the exchange of money. Perhaps this is man's best response. The widow was blessed and commended for the giving of her mite. The

adoring woman was blessed and defended by Christ when she poured her precious perfume upon Him. It is true these deeds were blessed but not because of the gift. It was rather because of the attitude of the giver. It is not money that God wants. The teachings of Christ indicate that men should give to the promotion of His cause but He wants more than the gift.

Perhaps it is service that is the desired response. Christ likened the kingdom of Heaven unto the master and the servants. The profitable servants were blessed and rewarded while the unprofitable servant was condemned and tormented. Perhaps it is promotion of His cause through word of mouth that God desires. He commands certain ones to preach and to teach, and all believers to testify of the good news of salvation. Perhaps man can respond by spending his life in service to the cause of the Church. While it is true that God expects service on the part of believers, service is not enough. Christ referred to those who in the last day would plead on the basis of their service in His name. But because He knew them not, they were to be cast away. Again, nothing provoked the wrath of Christ more than the giving of lip service

while the heart was yet evil. And again, it was Paul who feared that after spending his life in service to Christ and the salvation of others he himself might be a castaway. Service is necessary, but it is not enough.

God continued to give to man even unto the giving of His ultimate—even unto the giving of himself. Man can do no less. Man must give his ultimate—he must give himself. In no other way can man adequately say to God: "Such as I have give I thee." God did no less than to give His all on Calvary, and He expects no less of man than for him to give his all as he beholds the Christ of Calvary. Man, too, must employ the words: "Such as I have give I thee."

According to the teachings of Christ, man must address these words not only to God but also to man. The Master taught that man should love the Lord with all his heart, soul, mind, and strength, and that the second commandment was like unto the first. He should also love his neighbor as himself. Man must also say to his fellow man: "Such as I have give I thee." This was done in the setting in which these words were originally found.

It was Peter who with John found a man who was lame from birth. He was asking for charity. It was Peter who declared: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6).

It is undoubtedly significant that Peter and John had just come from Pentecost. They had the freshness of the Pentecostal presence of the Spirit of God upon their lives. In addition, they were on their way to a place of prayer. The spiritual strength that enabled Peter to utter these charitable words was a product—not a product that can be purchased, but the product of Pentecost and prayer. If it is hard to show such charitableness to fellow men, perhaps the deficiency in the product indicates a deficiency in the source. Surely if his own spiritual life is inadequate one cannot say: "Such as I have give I thee."

Such giving of one's self in service to others cannot but provoke praise. Even as this man who had been lame leaped up praising God, people will today offer praise to God when Christians say to them in deed as well as in word: "Such as I have give I thee."

The relationships of the Christian religion are based upon giving as an expression of love. God gave himself to man. He expects that man should do the same for Him. According to the teachings of Christ, this can be done in service to God and also in service to man. He expressed it in these words: "... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). Man can do no less than give himself in full surrender and service to Christ and His cause.

I Will Lift Mine Eyes

(Psalms 121)

By ALICE HANSCH MORTENSON

*I will lift mine eyes unto the hills,
Beyond anxiety and pain,
Beyond life's overwhelming ills
And things on which I've leaned in vain.*

*I will lift mine eyes, yes, unto Him
From whence mine help shall surely come,
Creator of the universe,
The heavens, the myriad stars, the sun.*

*I will lift mine eyes, assured that He
Will slumber not nor ever sleep,
But on my right hand be my Shade
And faithfully my soul shall keep.*

*I will lift mine eyes when evening draws
Her curtains o'er the scenes I love;
Should moon be dark and stars grow dim,
I still will lift mine eyes above,*

*To Him who will my soul preserve
Until I reach that heavenly shore,
My "going out," my "coming in"—
"From this time forth"—"for evermore"!*

George Washington's

Wisdom



CONCERNING

Secrecy and Despatch—"Secrecy and despatch may prove the soul of success to an enterprise."

Disclosures of Time—"Time will unfold more than prudence ought to disclose."

As They Are—"We must bear up and make the best of mankind as they are, since we cannot have them as we wish."

Right Education—"The best means of forming a manly, virtuous and happy people will be found in the right education of youth—without this foundation, every other means, in my opinion, must fail."

Enmity—"The most certain way to make a man your enemy is to tell him you esteem him as such."

Let Your Hand Give—"Let your hand give in proportion to your purse."

Example—"Example, whether it be good or bad, has a powerful influence, and the higher in rank the officer is, who sets it, the more striking it is."

Hope—"We should never despair."

Misfortunes—"It is our duty to make the best of our misfortunes."

Extremes—"Men are very apt to run into extremes."

Perseverance—"To persevere in one's duty and be silent is the best answer to calumny."

Resentment—"Resentment, reproaches and submission seem to be all that would be left to us."

Misspent Hours—"Every hour misspent is lost forever, and . . . future years cannot compensate for lost days at this period of your life. This reflection must show the necessity of unremitting application to your studies."

Two Edges—"It has, however, like many other things in which I have been involved, two edges, neither of which can be avoided without falling on the other."

Imagination—"The thinking part of mankind do not form their judgment from events; and that . . . equity will ever attach equal glory to those actions, which deserve success, as to those which have been crowned with it."

Foresight—"The man who wishes to steer clear of shelves and rocks must know where they lie."

Golden Rule—"It is a maxim with me not to ask what, under similar circumstances, I would not grant."

Fruit of Vanity—"There is no restraining men's tongues or pens, when charged with a little vanity."—From the *War Cry*.

PARSON TO PERSON:

WHAT DO YOU DO WHEN SOMEONE IS DRIFTING?

Do you join in the temptation to talk about it as a common topic of conversation?

Do you easily shrug your shoulders and say to yourself, It's none of my business?

Do you give it a passing thought, then plunge into your own interests?

Do you merely become a "busybody," settling for the luxury of clucking your tongue with no real tact born of intelligence and burden?

OR DO YOU

Pray that God will make you a help, not a hindrance?

Search your heart to see if you are spiritually concerned or merely curious?

Use your sanctified intelligence to be a friend?

Do something definite, like a phone call, a date for lunch, a visit that is genuine for the person's interest, an invitation to your home?

Strive to be worthy of the confidence necessary in order to help that person over the "low spot" on again to the "high road" of victory?

THE DAY YOU START SMOKING

By CLARENCE EDWIN FLYNN

The day you start smoking, if you do start smoking, will be quite a day in your life. You will become a member of a very large fraternity, but one of which the effect on your life you may have miscalculated, or not calculated at all.

You will not join because tobacco tastes good, or because your health requires it, or because your system craves it. You will do it to imitate others, because you are too weak to set your own customs, because you do not have the nerve *not* to follow the crowd.

At a time when the cost of living already deprives you of many valuable and desirable things, you will be adding another item of expense that will deprive you of more things still. It will add up to a sum of which you do not now dream, and may cost you things that would have enriched your life and increased your happiness beyond measure.

You will give yourself over, a willing victim, to be exploited for profit by a vast, ruthless commercial organization which is not in business for the benefit of anyone but its owners. It has deliberately set out to pollute every person of every age, even women and children, with nicotine and

tobacco smoke. Its only interest in you is the money it can make from your weakness.

You will be helping to lay on people you will never see the cost of what you will destroy or damage by fire. You will join those who are burning up vast and needed timber reserves; burning houses, and damaging furniture, carpets, draperies, and linens, wherever you go. Everyone who buys timber will have to help pay for what you destroy. Everyone who patronizes a hotel or cafe where you have been will have to help pay for the damage you caused. Whenever you are the builder or patron, you will have to pay your share. Part of the high cost of living is the price of the waste caused by irresponsible smokers.

You will be exposing yourself to a serious health menace. Whatever may be claimed by the unthinking and uninformed, the smoking habit and lung cancer do stay in line with each other, and countless people lose their lives in consequence. The carbon monoxide you are releasing by burning paper right under your nostrils is exactly like that thrown out in your car exhaust, the kind used by so many people as a means of suicide. Testing laboratories have discovered that, even if

Though unemployment come—

"FEAR YE NOT..."

It was a cloudy, dismal Monday morning. The preceding Friday I had been sent home from work, not knowing for certain when I would be called back. Somehow, somehow, I must have forgotten that I have a Heavenly Father who watches over me and cares for me. I began to doubt and to complain instead of believing that God in His infinite love and mercy had permitted this thing to happen to me.

Looking down in our back yard, my mother noticed a robin sitting on the walk. Even though it had been dark and dreary all that morning and had rained intermittently, that robin was chirping and singing the sweetest song—singing for all

it was worth. In a kind way my mother rebuked me for the attitude which I had assumed, as she said: "Just look at that robin; he sings whether the sun shines or not."

What a lesson that was for me! Instead of whining and complaining because of conditions which might exist, as a Christian I should always remember that my Heavenly Father is still on the throne. He promised, "I will never leave thee, nor forsake thee" (Hebrews 13:5). And again we read, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

I'm happy that I was reminded of the love, care, and protection which our Heavenly Father has for each one of His children. This should be a lesson for each one of us.—MARY A. EAGLE, *Royersford, Pennsylvania.*

It were not for these facts, the effect on the system of nicotine entering the blood is devastating.

You will be lending your influence to the further spread of an expensive, damaging, discreditable habit. As you are now following the questionable example of someone else, there will be those who will follow yours. If the effect on them should be fatal, or even damaging, you will be responsible.

Yes, the day you start smoking, if you do start smoking, will be quite a day. It would be well first to consider whether it will be so in any sense that would be to your benefit.

Lincicome Says—*

Your life will be as high as your ideals. A man with high ideals cannot live on a low level, nor can he live on any level he reaches. If you have become satisfied with yourself, maybe your goal is not high enough. Among the most miserable people on earth are those who have their wagon hitched to their bedpost rather than to a star. Hitched to your bedpost, you have only to roll out of bed to reach it. Hitched to a star, you have to do some climbing and the climbing is difficult. This may be why the lowlands are so crowded while the hilltop population is so scarce.

One of the greatest drawbacks to human society is the fact that so many choose to do the easy thing. The like-it-easy crowd are in the majority. You can find them in all walks of life. You will find them in the schoolroom, in the office, in the factory, in the home, and in the church. Christ advocated a high ideal for us, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). But you will have to do more than roll out of bed to reach it.

Psychologists have discovered three enemies to one's health: resentments, worry, and self-centeredness. They tell us that resentments are psychologically poison. A doctor examined hundreds of people with arthritis and said that 95 per cent of them were due to resentments. Worry and anxiety stop digestion and this results in other diseases. The doctor says 90 per cent of the cases should never have come to him. The greatest of power and physical health is in the *absence* of inward clash and strife of the spirit.

We have not been put here to be mere onlookers, but to play a part in the great purpose of God. This world of ours is not finished; it is a world in the making. Some of the biggest questions in life are simple questions but not always easy to answer. Here is one. What are we here for? Has our life any special end? Does it simply mean being

*Rev. F. Lincicome, retired Free Methodist evangelist

NEWS in PICTURE



REV. WM. A. ECKEL, veteran missionary to Japan, writes "I was a member of the Haverhill, Massachusetts, church, pastored by my father, at the time of that great Pilot Point union, 1908. I remember the church in those days, and as I view the years in perspective down to the present, I am made to feel that the Church of the Nazarene is a church of destiny. Then, as now, I heard the fathers talking "in the future" concerning the church—its purpose, its call, its need of the day. Now I stand at this vantage point and see how God's hand has forged the church into an instrument of great use in our time. After more than forty years with the Orientals, I see the impact in foreign lands. And our leadership, our solidarity, our vision have prepared us for the greatest thrust into the future ever known to the church. Our golden year has only shown us what we can do. Now we can never do less. The Church of the Nazarene is an instrument of God for this fast-moving age."

born, growing up, eating, sleeping, working, and dying? We were put here to make more than a living; we were put here to make a life.

It is a much bigger thing to make a life than to make a living. Making a living is the small-time serving of dwarfed man's objective that touches only the crust of an existence. Dust, earth, and ashes may be the composition of a living but not the composition of a life. Making a living depends on temporal circumstances while making a life depends upon eternal principles. Making a living is a mere incident, important to be sure; but we are here to live a life, not merely just to keep alive, not merely to exist. We are here to live our lives in all possible richness and fullness, remembering Him who said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

"No Bible No Breakfast!"

By KATHERINE BEVIS

"No Bible—no breakfast, that does it!"

The man who spoke these words was one of those fellows who make you think the calendar skipped a decade or so. Neither the twinkle in his eyes nor his ability at brilliant conversation bears out the calendar's contention that he has passed his eightieth birthday. Yet one realizes, after a visit with this man of God, that it takes more than an ordinary "threescore years and ten" to become such a close friend with God.

"What do you mean—'No Bible, no breakfast'?" someone asked.

"My early quiet time with the Lord," he replied, "reading His Word, talking to Him, and listening to His voice early in the morning, before I begin my day's activities. And I made a practice very early in life to do this. If I found that I had trouble getting up a little earlier in order to have my time with God and His Word, then I skipped breakfast and used that time."

There was complete quietness now as the elderly man began to speak again. "It was always in the early morning when God gave me my marching orders for the day. And, too, when I could best tell Him my needs and receive needed guidance from His Word."

How true this is! All of us need this food for our souls, and we need to nourish our souls when our day is at its best—before we go out into the turmoil and din of the world.

We need to read God's Word to know His will for us. We need to study His Word to put it into our hearts. We need to memorize His Word and make it a part of our lives. Prayer is a very important part of this early time spent with God. That is when we talk with our best Friend, that One who has given us everything in life that is worthwhile.

About a century ago a long-legged boy lay in front of a fire night after night poring over a Book. It was not a thriller, a romance novel, or a sports magazine—it was the Bible. When he grew up, that boy—Abraham Lincoln—became one of our country's greatest presidents. Often he spoke of how the Bible had helped him in his life. He said, "The Bible is the best gift which God has given to man. But for that Book we would not know right from wrong. All those things desirable to man are contained in it."

Eternal life is not so much "extent" as it is "content." Meeting God in the early morning of each

new day that He gives us puts "content" into life. As someone has said, "The early morning hours are the 'rudder' of the day."

"No Bible—no breakfast!" Let's take this as our slogan. It all adds up to a balanced life, a happy life; Jesus Christ was teaching sound psychiatry centuries before there was any other psychiatry. He taught it then; He teaches it today. Let's read His instructions to us; then let's let Him talk to us.

As a Layman Sees It—

Leave That Gift on the Altar!

I believe it is true that a violation of a part of a contract voids or nullifies the entire instrument. A suit may be instituted in a court of law and if violation is proved the judge will decide in favor of the plaintiff.

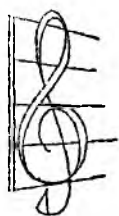
The act of entire sanctification is twofold. It is a sacred agreement between a Christian and his God. Man consecrates (places his life and possessions upon the altar); God accepts the gift and purifies it. This is a sacred covenant—with which we are not to tamper.

The Sunday school superintendent turned from the phone puzzled and with a look of complete frustration. He had just called a member of the church (a member of the board, of long standing) requesting that he drive a mile out of his way to pick up a youngster for Sunday school attendance. But he was refused and without apparent reason (this is a common and seemingly insignificant problem).

Since God has chosen to use man as an instrument to carry out and/or direct His work on earth, then God uses the leadership of man to make known His will in the performance of Christian duty on earth. Such leadership has been known to err, but generally speaking it is a fairly safe means of guidance for me as a follower of my Lord.

In the above-mentioned incident, did the person called by his leader take back from the altar a portion (perhaps fifteen minutes) of his life and a part of his possessions (the use of his car)? Was this a matter too small to be worthy of prayerful consideration? Did this "little" violation (withdrawal from requested performance of duty) void or nullify an entire covenant?

I'm scared! Dear God, help me to place my gift on the altar *and leave it there!*



A Rare Musical Opportunity

National Church Musicians' Institute

General Superintendent Benner

The contribution of music has been an outstanding factor in the life and growth of the Church of the Nazarene. This is perfectly clear to all who know the background and history of our movement. And it is just as obvious that the type of music that has made this major contribution has been that of the less formal—gospel songs and hymns—rather than the more formal.

The Church of the Nazarene at its best is not involved in the ceremony and liturgy of formal worship. The genius of our church and the strength of our appeal is in the nonformal service in which the presence of God is real and manifest, the moving of the Holy Spirit is evident, and the genuine blessing, spontaneity, and freedom of the Spirit are normal in experience of the people.

Thus we expect our music program in the Church of the Nazarene to serve these ends, and to aid consistently and effectively

in developing and maintaining this free spiritual atmosphere.

But having said this, we hasten to declare the great need of an improved music program by which to utilize, with something akin to full effectiveness, the almost unlimited resources we possess in gospel music. In this practical area, as well as in what we call our spiritual life, "there is yet much land ahead to be possessed."

It is to help meet this need that Church Musicians' Institutes have been held during recent years on a somewhat limited basis. But now comes a church-wide project in this field—the National Church Musicians' Institute, to be held at the Michigan District Campground on Indian Lake, near Vicksburg, Michigan, July 7-10, 1959.

In complete harmony with our Nazarene spirit and mission, this Institute, under the direction of Al Ramquist, assisted by a highly competent staff, will be devoted to instruction and guidance in both the vocal and instrumental departments, majoring in the area of gospel songs and hymns, and with an over-all emphasis on evangelism.

Song leaders, pianists, organists, instrumentalists, young people's and Sunday school workers, choir members—all will find great practical value in this Institute. Furthermore, it is planned that those who attend will be given the materials with which to carry back to local churches and district groups the benefits of the Institute.

We believe this project, under the blessing of God, can be a significant factor in a new outreach and evangelistic effectiveness for our Zion. We urge all who possibly can arrange it to join us at Indian Lake in July.

COME THOU AWAY

By DOROTHY CONANT STROUD

*Jesus, how Thy name is thrilling
In my sin-purged heart today!
Thy sweet voice in blest assurance
Softly says, "Come thou away
From the world's rush and confusion
To a secret place to pray,
Where ye may, in close communion,
At My feet each burden lay.*

*"Come away, My child, and whisper
Every secret fear or doubt;
Prayer, true prayer, can in one moment
All hell's forces put to rout.
Secret prayer is to thy soul-life
Source of all vitality.
Come apart; accept the blessing
Of communion shared with Me."*



EDITORIALS

Jesus Under Fire!

Certain Pharisees and Herodians tried to corner Jesus (Mark 12:13-17). They thought they could outwit Him. How shortsighted they were! Here's the way they began: "Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth" (v. 14). This is a familiar method by which men try to trip others. They say: "You are independent; you don't have to cater to what others may think. We can count on you to speak the truth, whomever it may hurt." These people thought they could bolster Jesus' pride until they would get Him to say something which would get Him into trouble with the authorities. After this build-up, they asked the question: "Is it lawful to give tribute to Caesar, or not?" Shall we give or shall we not give?

Jesus saw through their hypocrisy. He immediately analyzed their motives. He said to them, "Why tempt ye me?" Why try to trap Me and get Me into trouble? You ought to know by this time that you can't do that. But the sad fact was that they didn't know; they had been very slow in learning. Then Jesus asked for a penny. With the penny in His hand, He said to them: "Whose is this image and superscription? And they said unto him, Caesar's. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him."

Jesus walked right out of their trap. He showed proper respect for the ruling authority and at the same time taught them a lesson that they could never forget. He escaped the dilemma which they tried to get Him into and at the same time preached them a sermon. "Render to Caesar . . . and to God the things that are God's." You must not fail to

respect earthly authority, and more than that, don't fail to respect heavenly authority; give God the place that He ought to have in your life. Give Him the devotion, the time, the talents, the money, everything that you should give Him; present these gifts to Him in the proportion that you should. Jesus was under fire, but He outwitted His enemies. It is well to remember this truth during February, 1959, the month when we especially emphasize stewardship—and stewardship of all that we have.

"Our Air-conditioned Paradise"

A national figure gave an address in Washington, D.C., a few days ago. In it "he starts from a premise that almost nobody would care to dispute—that Communism is a twisted version of a powerful religious faith. It is the strongest of all Soviet Russia's weapons. America also had its beginning in a mood of dedication and sacrifice, but while the ardor of the Reds is still at fever heat, ours has been allowed to cool in our air-conditioned paradise." Is our enthusiasm for the cause of Jesus Christ as represented by the Church of the Nazarene at fever heat, or has it been allowed to cool in our "air-conditioned paradise"? Are we as concerned about spreading scriptural holiness as the Russians are about spreading communism? I'm afraid most people who watch you and me and have had experience with the Russians would be inclined to answer this question in the negative. They would insist that our ardor is tepid in comparison with theirs. Too many of us either actually half-believe what our church is teaching or else we act like it. Are we taking seriously the truths for which our forefathers gave their all? They were supremely interested in sav-

ing souls for both this world and the next. They believed in this world, yes, but they believed also, and tremendously, in the next world. Is our theistic religion moving us as Russia's atheistic religion is moving that nation?

The *Louisville Courier-Journal* in this same article from which I quoted above declares: "We have lost the quality of evangelism that inspired

• By *Stephen S. White* • • • • •

the founding fathers. They were not just convinced that the freedoms they espoused were right for the people of the United States, they were certain that they were offering to mankind what Lincoln later called 'the last best hope of earth.'" That's exactly the way the founders of the holiness movement felt. They were confident that they were offering, from the standpoint of religion, "the last best hope of earth." For them it was truly "holiness or hell" for mankind. This was true of sinful men everywhere.

Let me close this brief article with the same words with which I opened it. This nationally known, present-day American, as reported by the *Louisville Courier-Journal*, "starts from a premise that almost nobody would care to dispute—that Communism is a twisted version of a powerful religious faith. It is the strongest of all Soviet Russia's weapons. America also had its beginning in a mood of dedication and sacrifice, but while the ardor of the Reds is still at fever heat, ours has been allowed to cool in our air-conditioned paradise."

If this be true, let's be careful that what this writer has said of us as a nation doesn't become true of us as a church. God help us not to let our consecration, our dedication, our experience of God in His fullness cool in "our air-conditioned paradise." That last statement is no exaggeration as to us Americans, for most of us are living in an "air-conditioned paradise" in comparison with what many peoples of the earth live in.

You Must Earn Your Inheritance!

Recently a famous quotation from Goethe was called to my attention again. It reads thus: "What you have inherited from your fathers earn over again for yourselves, or it will not be yours." Goethe is saying here that spiritual and intellectual heritages, as well as other types, can't be

passed on automatically. What we have inherited from our fathers, we must earn over again or it will not be ours.

All during last year (1958) we thought much about our forebears in the holiness movement, quoted from them, published their pictures, and printed their articles again; but the question is, "Did we catch their spirit?" Are we willing to pay the same price for spiritual progress that they paid? We can't be their spiritual descendants just by talking about it. The only way we can be their spiritual successors is to sacrifice as they did, be as concerned as they were about lost souls, believe as heartily as they believed in second-blessing holiness, be as ready as they were to die if need be to spread scriptural holiness. Also, we'll have to care as little as they cared about what others might think if we feel sure we are doing the will of God.

They were all afire with certain beliefs; it was a life-and-death matter with them. They didn't think those beliefs needed to be rethought; they believed them, and believed them all over, believed them from the center to the circumference of their personalities. Religion was a living, moving, vital reality for them. They believed that souls who hadn't been saved through the precious blood of Jesus were on the road to hell and might drop into hell any moment. They were sure that without holiness no man would see the Lord. There was no question mark there. When they confronted people in need, they saw them as immortal souls, perishing in the dark, unless a helping hand was given to them and given to them immediately. They liked comfort and conveniences, but they had few of them. Did they complain? No! They were more interested in something else.

Don't misunderstand me. I have nothing against comfort and conveniences. But it will take a lot of religion, a lot of passion, a lot of concern, a lot of love for lost souls, on the part of laymen as well as on the part of preachers, if we keep our comfort and our conveniences under our feet instead of over us and controlling us.

Did YOU come from a holiness home? Were your father and mother both saved and sanctified? What price did they pay for what they had in their hearts? Is what you have costing you anything? I don't mean just in money—I mean that, but I mean much more. "What you have inherited from your fathers earn over again for yourselves, or it will not be yours." That applies to the writer of this article, and to every person in the Church of the Nazarene.



The Prayerful Christ

By W. DON ADAMS

Pastor, Bellingham, Washington

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed (Luke 22:41).

This instance of our Lord's going to prayer is without a doubt the best-known and the most highly publicized, and yet it was but the outgrowth of a life in which prayer was the norm and not the exception. Prayer was as natural to Jesus during His earthly ministry as breathing. In fact, it was more to be desired by Him than food or sleep. Time and again after a hard day's work of healing the sick, making the lame whole, restoring the sight of the blind, preaching the riches of God's truth, refuting the error of the ecclesiastical dignitaries, He would withdraw into a desert place alone to pray—to pray all night!

Again it is recorded that He arose a great while before it was day, so that He could be alone to talk to His Heavenly Father in prayer. He prayed in public; He prayed with His disciples; He prayed in the quiet times when He was alone with God—time that He *made* room for.

Why, we may ask, did the divine Son of God spend so much time in prayer? Why did He put forth so much effort to pray? Was He not the Second Person of the triune Godhead? Yes, He was and is God just as much as God the Father—but He also is man, for He took upon himself, not only the body of a man, but also the nature of man. Why? So that He could not only conquer sin by His matchless sinlessness but that, having

conquered sin, He might redeem us who are hopelessly lost in sin.

The Apostle Peter puts it this way—"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (I Peter 2:24-25). Jesus, knowing the temptation and infirmity of the flesh, was well aware of the imperative need of close communion with God the Father. If, then, He who is the divine Son of God found it needful to spend much time and earnest effort in prayer, where do we who are solely finite stand?

Is it enough just to cant a memorized prayer (so called)? It has been said that the world will never know what wonders have been wrought by prayer. And it can also be said it will never know these wonders unless the people who name the name of Christ bestir themselves and enter into the ministry of prevailing prayer.

Jesus Christ, the Son of God—He who is the only begotten of the Father, full of grace and truth; He who gave himself to redeem us; He who by the blood of His cross reconciled men to God; He who is the fairest of ten thousand, yea, the express image of the Father—found it necessary to make time to pray earnestly. Let us likewise so order our days.

Throughout Jesus' ministry He taught a selfless service. Lose your life and find it—save your life and lose it. Paul says, "The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus." There should be a group guidance which will lead to a co-operation that is enjoyed by all. There

should be mutual aid at the very center of our living, so that with one mind and one mouth we glorify God, even the Father of our Lord Jesus Christ. . . . Let us work in such a way that each member of the church works for the group as a whole and then each in turn works for the other.
—IRA COX, JR.

Servicemen's Corner



THANK YOU—"I have been receiving your material and have really enjoyed reading it. The Lord has been very good to me; I have come to know Him better and to have a closer walk with Him. The work you are doing is more help than you will ever know. I just want to thank you for your thoughts and prayers. Please keep praying for all of us, and I will also pray for you and your work."—R. L. CHRISTOPHER, AN.

WITH APPRECIATION—"Thank you very much for your kind attention to me while I have been in the navy. Your church magazines and papers have reached me in ports from Newport, Rhode Island, and Key West, Florida, to Denmark and Iran, reminding me that the church and God are constant in love and care."—FRED C. MYER, JR.

FROM SERVICEMEN WHO ARE BEING DISCHARGED—"I would like to take this opportunity to let you know how much I have enjoyed your literature. Being a navy man, I have had a lot of spare time on my hands. There was always a chance to pass it on to a fellow shipmate. I am from West Virginia and will be returning there soon."—S. G. FLETCHER.

"I could never express in writing just what the periodicals meant to me while I was stationed in Germany with the air force. My spiritual life is much richer from having read them. I am glad I am a Nazarene and God is real in my life today."—RONALD B. GROSSMAN.

"I have appreciated your services in sending me the Nazarene literature. It has helped me so much and my wife too. Our friends would read it too. So again I say, Thanks so much."—RONALD A. BERRIAN.

"I leave for the United States and separation from the service. For the last eight years I have enjoyed the literature that has been sent to me by the Servicemen's Commission. I want to thank you and trust that you will be able to continue your work."—JAMES D. MARTIN.

"Have been receiving *Conquest* for about a year now and enjoyed it very much. Will soon be leaving Germany for the U.S. and home."—JOHN H. EVANS.

NAZARENE SERVICEMEN'S COMMISSION

London W. Giddard DIRECTOR

The Sunday School Lesson

MENDELL
TAYLOR



Topic for
March 1:

The Parable of Jesus' Rejection

SCRIPTURE: Matthew 21:33-46 (Printed: same)

GOLDEN TEXT: *He is despised and rejected of men* (Isaiah 53:3).

An Attractive Vineyard: The owner of a valuable piece of ground made sure that everything was done to make the soil as productive as possible. The tools of cultivation were applied to put the planted area in tiptop shape. A fence was built to protect the growing vines from roving or rodent animals. The latest equipment was placed in the field, including a wine press and a warehouse. The owner spared no ex-

pense in making his farm the most attractive and best equipped in his area.

In a parallel manner, the Lord wanted us to see that God had put everything necessary for our success at our finger tips. He has set us up in this business of living with all of the essential equipment to make a "go" of it.

An Absentee Venture: The owner made a trip into a far country and left husbandmen in charge of the estate. The tenants were to gain the largest possible return from the materials left at their disposal. In the absence of the owner, his representatives were sent from time to time to check the conditions that existed on the plantation. Every investigator was mistreated. One was beaten, another was killed, another stoned. These injustices prompted the owner to take a daring step that involved his son.

In a parallel manner, God did not exactly withdraw himself from man, but He did give man the power of moral choice. This meant that man was left on his own, and he could decide for or against God. God sent His messengers from time to time to remind man of his accountability and responsibility to his Creator. Many of these representatives were subjected to violent treatment. Man did not want anybody

interfering with his selfish interests. Finally, God decided to send His Son on a rescue mission.

An Attractive Visitor: The owner picked his most prized possession, his son, and sent him to straighten out the mess that had developed among his tenants. Surely their rebellion would cease and they would show reverence for such an important person. The outcome was the same: "When the husbandmen saw the son, they said among themselves. This is the heir; come, let us kill him, . . ." Tragedy ensued. Even the son was hated and murdered.

In a parallel manner, God decided to send His only begotten Son to woo and win men back to right living and to fulfill the purpose for which they were made. Surely, the perfect Son of God would be attractive enough as a visitor from another world to win the respect and loyalty of rebellious mankind. But He was hated, despised, rejected, wounded, scarred, marred, and finally nailed to a cross.

An Aching Void: The sordid trail of injustices lead to the point of no return. The rejecters became the rejected. Those who had violently cast others out now became the outcasts. The persecutors became the persecuted. The loss was magnified by the fact that those who

had the best chance for success forfeited this chance, and now suffered for that which could have been avoided. With everything swept from them, the unfortunate tenants were left with an aching void, from which there was no escape.

In a parallel manner, we can persist in disobedience until our rejection of

the Lord becomes a fixed habit. We can follow the evil motive until the good motive loses its urgency. The aching void which follows is the finality of frustration.

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REMISS REHFELDT, *Secretary*

For Whom the Bells Did Not Toll

By MARY WALLACE, *Nicaragua*

The tolling of the bells from the neighboring Catholic church is a very familiar sound. Sometimes at four in the morning they call the people to mass; they announce the time throughout the day; they may ring to summon the people for a street procession, a common sight in this country. But if the bells ring about four in the afternoon we can be quite sure that a funeral procession is passing the church or leaving it after the mass, on the way to the cemetery. Only the wealthy can afford to have the bells rung for that. Others are buried within the usual twenty-four-hour period after the customary all-night wake. The men drink and the women weep and wail. The next day the male relatives and friends, often still under the influence of the liquor of the previous night, bear the casket on their shoulders to the cemetery.

But I want to tell you of a particular funeral procession which passed through the streets of Rivas one day in May. No one was intoxicated from liquor; the women and children walked in this procession, and the casket was carried in the back of a missionary jeep preceded by our five ordained ministers of Nicaragua on foot.

THE BELLS DID NOT TOLL! Indeed they did not! Don Apolonio Rivera was a Nicaraguan Nazarene. Many of our national pastors looked upon him as their "father in the faith." Others refer to him as the "wise one." Like his Master, he was a carpenter, until he answered the call to preach. Although retired for some years before his death, he had maintained enthusiasm in every phase of our work. A week or so before his death he summoned strength to visit an elderly lady, one hundred and twenty years old, be-

cause she was dying and all the brethren were out of town at the assembly. Two of Don Apolonio Rivera's daughters are national pastors' wives, as well as teachers in our day schools; four of his granddaughters are day-school teachers, and two of them are also graduates of our Bible Institute.

When teased about missing Sunday school that last Sunday he was with us, Don Rivera replied that he was going soon to the school where "San Pablo" is the teacher.

No, the bells did not toll that day. But, wait! They did! "Those golden bells in that land beyond the river!" For he has safely reached the other shore.

Don Rivera's earnest plea was that the Lord would restore his strength, so that he might evangelize a new area—Chontales. But our Lord saw fit to do otherwise. Now the question comes to us: What about Chontales? And what about many other parts of Nicaragua where the gospel has not been preached? Will you help us pray that Nicaraguan Nazarenes will be able to accept this challenge, and that the news may soon be heard: Chontales has the gospel?

Missionaries Recuperating

Miss Mary Cooper is recuperating from her recent surgery for gallstones. Continue to pray for her full recovery.

Missionaries on the Move

Miss Doris Brown has recently furloughed from Africa. She will spend six months in America before going on to Britain.

Rev. and Mrs. Kenneth Singleton have moved to Letaba to take over the mission work of Miss Brown. Their address now is: P.O. Bag 51, Letaba, Northern Transvaal, South Africa.

Rev. and Mrs. Joseph Clark have arrived in the States from Africa. We do not have a home address at present.

Miss Mary Bagley, on furlough from our African field, fell recently and broke

her leg. She will remain at her home in Australia until able to return to her missionary work, probably sometime in June or July.

Miss Elizabeth Cole will not come on furlough until Miss Bagley is able to relieve her at her post at the Colony for Lepers.

Bolivia Bible School

We are proud of our four graduates from Bible school. One fine boy plans to go on through high school; another is taking one of our good churches, since he had had considerable pastoral experience; and another I believe will make a fine pastor as he and his wife grow in grace and walk with the Lord. The fourth graduate we hope to place in a growing new congregation.

Our churches need revival campaigns and are besieging us to help them. I am not able to go personally to hold these revivals but we are trying to arrange meetings with our best available local material. I believe God will help us to see some revivals in our churches. —IRA TAYLOR, *Bolivia*.



by BERTHA MUNRO

"Worship"—and "Follow"

The Glory and—the Darkness

(The Christmas season is just beginning, but already two fresh messages have come direct to me. A month from now I shall be reading this column with you. Then I shall wish to check on myself. Perhaps you too will take inventory.)

Monday:

The first message came as I heard repeated the supposed directions given by the master devil to his aides, "Tell them" (the Christians to be tempted most subtly), "Tell them to worship, but not to follow." Could I be so deceived? Join in the Christmas alleluias, bow at the manger, wonder at the star, even sing with burning praise, "Joy to the world! the Lord is come," but never follow the Babe to the cross, never go on to "let this mind be in you [me], which was also in Christ Jesus" (Philippians 1:5)?

Tuesday:

The second message came from *The Messiah*, sung by the college choir:

those thundering tones struck on the piano, those seven ringing "Beholds"—each a challenge to worship, a challenge also to follow.

"Behold your God!" The demand rang out, imperious, inflexible. And I seemed to see the indifferent millions of church members absorbed in everything else but God. If God is who He says He is—who He is—casual regard is unthinkable. Behold! Look! Fall on your knees. *Worship.* (Isaiah 40:9.)

Wednesday:

Behold! "Emmanuel. . . God with us"! A step farther in worship. God has come to us, has given himself to us. Highest honor—small wonder that we hasten, "joyful and triumphant," to worship and adore!

But another "Behold!" with startling reverberations. Behold! ". . . the glory of the Lord is risen upon thee." God has invaded the lives of men to lay hold upon them. His glory shines upon us. We have seen His face. We cannot escape implications of revelation. We must be reflectors. "And 'glory' is an incommensurable word. (Matthew 1:23; Isaiah 60:1.)

Thursday:

Behold, darkness and the shadow of death. That too we must see and feel, gross darkness covering earth and people. But light arising, a great light, the light of God's glory on His people! ". . . they that dwell in the land of the shadow of death, upon them [for them] hath the light shined." We cannot turn away to comfortable, uncosting worship; it will be empty. (Isaiah 9:2.)

Friday:

"Behold the Lamb of God, which taketh away the sin [the darkness] of the world." Those who worship through the eternities are those who follow the Lamb whithersoever He goeth. And He goes down to the depths to save. This is the path of His steps; this is the mind of Christ. (John 1:29.)

Saturday:

"Behold, and see if there be any sorrow like unto my sorrow." No human being can suffer Christ's atoning sorrow. But to follow Him is to watch in the garden with Him, to share something, so far as human love can go, of His agony of identification with those lost ones He would save. (Lamentations 1:12.)

Sunday:

"Behold . . . a mystery." "We shall be changed." There is the resurrection! For those who follow there is the assurance of never-ending victory. ". . . the trumpet shall sound." (I Corinthians 15:51-52.)

We will check on our expectations. The thrill of a superficial worship can exhaust itself in mere sentiment. But true worship has in it the love that, with Bunyan's Mr. Standfast, covets to set foot wherever it sees the print of the Master's feet.

the Question box

Conducted by STEPHEN S. WHITE, Editor

In the "Herald of Holiness" for November 12 you mention a-millennialists. Could you tell me what church would hold this view? Could you give me a more detailed explanation of this doctrine? I have not heard of this view before.

I do not know of any church which, as a whole, holds to a-millennialism or non-millennialism. Most, if not all, churches do as our church does, permit their members to hold the pre-, post-, or a-millennial view as to the second coming of Christ. This means that the various churches have some people in them believing each of these theories. Most members of the Church of the Nazarene, in the beginning, were probably premillennialists, although there were then some postmillennialists, and perhaps some non-millennialists, even if this explanation as to the second coming of Christ had not yet become well established.

The meaning of this last view can be briefly stated. It rejects the idea of the millennium altogether. There will be no millennium as the perfect reign of Christ on this earth. The world, as the present order of things, will not get better and better until righteousness covers the earth as the waters cover the sea, as the postmillennialist believes.

Neither will Christ suddenly intervene and set up His kingdom here on this earth, where He will reign for a thousand years, after sin has come to more and more dominate the nations of the earth.

Both the post- and pre-millennialists believe in a millennium on this earth, although they differ as to how it will come. On the other hand, the a- or non-millennialists do not believe in a millennium on this earth. The world will go along with both good and bad people in it until God steps in and brings time to an end. Then the eternal order will begin with the coming of Christ, which will usher in the resurrection and judgment of all, followed by eternal punishment for the wicked and heaven for the righteous. Thus there will be only one second coming of Christ, one resurrection, one judgment, and the immediate establishment of the eternal order with its punishments and rewards after the end of the present world order.

Can money which has been given directly to individuals, ministers, missionaries, etc., rather than to a church organization, be deducted from your income for income tax purposes?

As I understand it, this is not legal, and anyone who does it is liable to run into difficulty with the Internal Revenue Department. All of my gifts to religious and charitable causes must be made through regular organizations which are recognized by the Internal

Revenue Department and never to individuals, if I would get credit for the same on my income tax. This does not bar the giver from requesting that the gift be used for certain phases of the organization's work.

Can a person maintain his Christian experience and his standing in our church (Church of the Nazarene) without attending Sunday school classes, prayer meetings, etc.? I maintain that these are optional services, and I do attend the worship services regularly. However, I just can't seem to get interested in these services or in the N.Y.P.S. I've been criticized for my position—some have said that I'm not qualified to hold any office in the church, and some have even reflected on my experience. What do you think?

As a member of the Church of the Nazarene, it is completely beyond me to understand a church member such as you describe. Surely you do not mean what you say. No person who is in good health and able to work right along can be a good, loyal member of

the Church of the Nazarene and attend only the two Sunday worship services. I would not vote for him to hold any office in the church, and it would be difficult for me to believe that he is really saved and sanctified.

Would you please explain Galatians 6:1?

"Brethren, if a man be overtaken in a fault [transgression, fall, sin; such as a falling back into legal bondage], ye which are spiritual, restore [a medical term—don't cut off the broken limb, reset it] such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). Paul is not talking about a fault here; he is talking about a sin. This verse does not mean that the person involved is not

a sinner. Neither does it mean that he will not have to repent and be forgiven. It does teach however that the church, the body of believers, should not jump at a chance to turn this brother out of the church or so isolate or criticize him that he has no chance to get back to God. On the other hand, we should do everything that we can to get the sinner back to God and then make him feel at home again.



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, *Secretary*

Give Them One

By V. H. LEWIS

I have a dozen very attractive tracts here on my desk. They represent the new tract productions of our Nazarene Publishing House and are printed in two colors. They have many more than these but the ones I have are especially directed towards personal evangelism. You would be glad to give them to anyone.

For those who need to be informed there is the nice one entitled *The People Called Nazarenes*. It has a picture of the great crowd in the Municipal Auditorium at the last General Assembly on the cover. It tells in plain, simple language about us. I also like the one *These Things I Believe*, which states so very clearly our beliefs and gives the scriptures for them. The tract entitled *The Lord's Day* is a splendid one to give someone who wants to know why we worship on Sunday. In addition to these there are other tracts printed with attractive colors on the front. The message in them is just as effective as the cover.

Pay as You Leave discusses the nature and wages of sin. It does so with great persuasion for the sinner to seek Christ. *Don't Be Mistaken, Be Sure* is an excellent tract urging the one you wish to witness to be sure about his soul's salvation. It is a good one.

Man's Questions, God's Answers is a must as a pamphlet for the witnessing Christian. Be sure to order it, for it can be presented to anyone with a spiritual need. Printed with an attractive blue cover is the tract *Not for Sale*. It carries the message of salvation with great appeal and will be a real aid in your efforts to reach a soul for Christ.

A most unusual cover is on the tract *How Much Does It Cost?* The row of coins pictured on a green background is a fitting illustration of the message inside, which offers Christ to all men who seek Him sincerely. *Yours for the Asking* encourages the person to whom you witness to open and read the truth contained therein.

Though there are many others, I mention only this one more. It carries a message on the *doctrine and experience of entire sanctification*. It is good and entirely scriptural. The cover is blue, showing a man searching an ancient scroll for truth, and is a fitting introduction for the scriptures used in this powerful pamphlet.

These tracts are all attractive. They are inexpensive. I believe they are the best to be found anywhere. They will

help you be a more effective witness for Christ. Order some right now! We all must witness more for Christ this year.

People everywhere are in great spiritual need. They are waiting for some Nazarene to speak to them. Do it! Give them your testimony; offer to help them become Christians. Give them some of our fine witnessing tracts, so that when your voice is silent they can still hear the call of God through the attractive, colored tract with its salvation message inside.

Nazarene Young People's Society and Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

Minutes of the N.Y.P.S. General Council Meeting—1959

The General N.Y.P.S. Council met in Annual Session in Kansas City, Missouri, January 6 through 8, 1959. All members of the Council were present.

In abbreviated form (and in addition to regular items of business), plans were made as follows:

1. A teen-age camp activity during the afternoons of General Assembly. These camp activities will be open to all teen-agers attending the General Assembly and will be held at the Baptiste Estate, Hickman Mills, Missouri.
2. Our second International Teen-age Institute for the summer of 1962.
3. A teen-age emphasis at General Convention in 1960, including an International Teen-age Choir under the direction of Paul Skiles, for all teen-agers attending the Convention.
4. For improved program and curriculum materials as follows:
 - A. A special curriculum for the younger children of the Nazarene Junior Society.

B. Special program helps for the junior high group of the N.Y.P.S., with these materials to be included in *Teen Topics*.

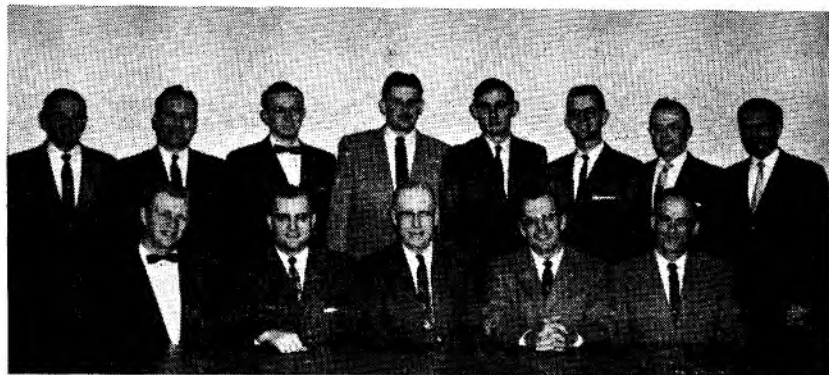
C. Special help to young adult groups for study and discussion of the problem and opportunity areas of their lives, when these are preferred to regular-type programs. A special section of *Young Adult Topics* will be used for this purpose, with guidance given for perhaps one such discussion group each month.

D. A special brochure giving the various organization, program, and meeting plans, used by the N.Y.P.S., in various places, including groups meeting on Sunday night or week nights, as well as those meeting either weekly or only monthly.

PONDER W. GILLILAND
General Executive Secretary
Nazarene Young People's Society

I am president of the Lyndonville Church of the Nazarene. While I was reading over our new *Teen Topics* I saw "Your Four Cent Challenge." I did not fill out the blank and send it to you because we had not become an organized Teens Department. We have been just a home mission here for eight years.

On last December 31 we organized and



Seated, left to right:

Paul Wells, Eastern Zone; Ponder W. Gilliland, General N.Y.P.S. Secretary; Dr. G. B. Williamson, Sponsoring General Superintendent; Eugene Stowe, General N.Y.P.S. President; and Homer Adams, Southeast Zone.

Standing, left to right:

Paul Skiles, Southwest Zone; Jack Lee, West Central Zone; Don Peterman, Northwest Zone; Charles Muxworthy, British Commonwealth Zone; Alex Deasley, Youth Member at Large; Ray Lunn Hance, Youth Member at Large; James Snow, Central Zone; and Robert Foster, Youth Member at Large.

became an officially organized church, which we are all very proud of. But I am very happy to be able to write that, even though we have just been a home mission and our group is very small, we use *Teen Topics*! I find everyone in the group enjoys the lessons in it very much.

I would like to say, "Thank you," for putting out such a wonderful magazine as *Teen Topics*.

We are studying the Book of Philipians, and we all are getting a lot of inspiration out of reading the verses.

We are all praying for you people in hopes that God will help you to be able

to continue sending these magazines and all the rest of the wonderful literature.

MISS SHIRLEY FLOOD
N.Y.P.S. President
New England District

May God be with you all and bless each one of you.

NEWS of the Churches



Arizona District Home Missions

A very interesting experience took place a few months ago which demonstrates a principle of church development we should possibly study more diligently in our quest for greater home mission expansion.

Our city of Tucson was growing rapidly in population and it soon became apparent that our four churches in the city could not possibly serve this vast area. A new home mission project was decided upon for the Golden Anniversary year with the thought that our Tucson First Church would provide a substantial support for the project. Through a series of circumstances, however, it developed that the pastor of First Church, Rev. J. Erben Moore, Jr., resigned his position to become pastor of the new church. This action no doubt greatly stimulated the thinking of many in First Church until on organization day, March 30, 1958, 116 choice members, representing nearly one-half the membership and fully one-half of the tithing support, joined together in the "Central Church of the Nazarene."

Any church might have serious misgivings to contemplate giving up *one-half* their strength even for an espoused cause, and there were many serious problems involved in this bold step. Would we lose the mother in giving birth to this child? The ten months which have followed tell the story:

The new church, occupying temporary quarters in a school auditorium, forged steadily ahead. They purchased a three-acre church site, accepted a full share of local, district, and general responsibilities, launched a \$50,000 building program of which nearly \$40,000 has been underwritten in cash and pledges. Several profitable revivals have been conducted, and the Sunday school attendance has risen from less than 200 to a high on Christmas Sunday of 423! In all of this activity, not one penny of home mission support has been provided this project.

And what about the "mother church"? A little taken aback for the first few weeks by the absence of so many familiar workers, they nevertheless rallied around their new pastor, Rev. J. H. White, in a series of progressive services starting with a vacation Bible school and including several revivals and holiness conventions. Carrying their full share of local, district, and general obligations, they have recently launched a \$17,000

remodeling program for their auditorium; they led the Arizona District in contacts during the "Week of Witnessing," and on January 18, following a week of recruitment with Rev. Elwood Munger, they totaled 480 in Sunday school!

Actually, in less than one year after this drastic organization took place, we have two smooth-running, well-staffed churches, both enthusiastic to reach new people for the Master.

To sum up: we can do more to expand the influence of the Church of the Nazarene and do more to stimulate the fires of evangelism in our established churches if we are willing to assume the risk of *testing* the loyalty of our people for a noble cause.—M. L. MANN, District Superintendent.

Rev. and Mrs. Curtis Shook report: "After traveling hundreds of miles, over

mountains and reservations, building churches and preaching the gospel of full salvation, we have accepted the appointment of Superintendent G. H. Pearson of the North American Indian District to the Twin Butte Navajo Mission. We thank God for His many blessings. Our first Sunday here we had twenty-seven present. The Mission is located six miles west of Gallup, New Mexico, on Hi-way 66. When driving this way, stop by and see us. At present we use an interpreter, but hope soon to understand and be understood. Pray for us."

Northwest Indiana District

In January we had an eight-day tour that was different in that it was in the interest of *local interests*. Dr. C. A. Gibson was unique and challenging as he presented to the local churches their needs. Two places we raised money to

You and your Morals



In 1955 and 1956 the National Safety Council investigated thoroughly and found that each year drinking figured in 55 per cent of the Christmas week-end highway fatalities. It could well have been a higher per cent than this, actually, since light drinking seldom gets reported—and yet the deadening of sensibilities begins with the very first swallow.

If the 1955 and 1956 percentage held true in 1958, alcohol figured in the deaths of at least 382 of the 694 persons slaughtered on America's highways on the Christmas week end. And even if America is the drinkingest-drinkingest country, it is not the only nation where this "orgy of destruction" through drink goes on.

We Christians can do more about this killing than we realize. For in what is as determinative as our bal-

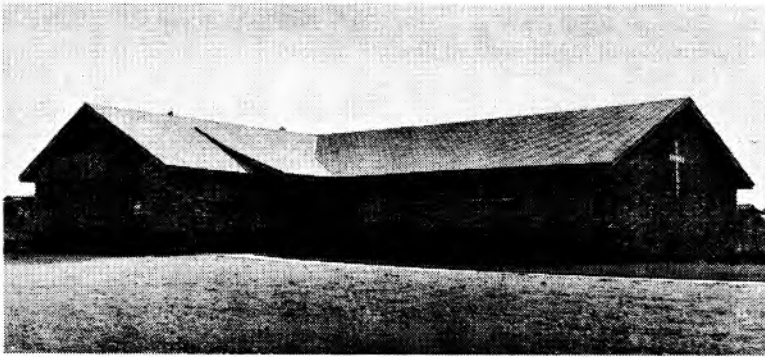
lots cast on election day, we can express our opinions between elections to those who represent us in judicial, legislative, and executive offices. It was not the ballot itself that the Roman Catholic Our Sunday Visitor was speaking of recently when it advised its readers that they wield a power greater than the scepter of kings. It was the card or letter in which a person expresses his opinion to those who represent him.

Since lax liquor laws are bread and butter to many, they write in frequently and lobby actively for laxities. We abstainers, who see the contribution of drink to highway accidents, among many other evils, ought to let our regenerate opinion be known.

How? By phoning or writing local judges when our newspapers write up their leniency toward drinking drivers. By writing our views to our newspaper editors, especially if there is a public forum column. By reporting drinking drivers to the police. By urging our state legislators who represent us, and our governor, to enact laws with penalties sufficient to discourage the simultaneous use of the throttle and the bottle. Most of all, by seeking to win to Christ our neighbors who drink this anesthetic and still try to drive.

J. KENNETH GRIDER
for the Committee on Public Morals

White Settlement Church, Fort Worth, Texas



This is a home mission project of the Abilene District N.Y.P.S. Under the appointment of District Superintendent Orville W. Jenkins we move to Fort Worth to start a home mission church. The church was organized September 9, 1956, by the district superintendent with 19 members. After conducting services in a community hall for one year, construction was begun on the building pictured here. The site of nine lots, and a house which serves as the parsonage, was purchased early in the summer of 1957. With the aid of volunteer labor of members and friends, the structure was completed and occupied in October of '57. The building is of Mexican adobe brick, in rustic

design, and 2,800 square feet of floor space. The sanctuary will seat 150 people, and the educational facilities include 5 classrooms and a nursery. Total value of the church's property is \$25,000. Eighteen members have been received since the organization, and the Sunday school has an enrollment of 90, with a record attendance of 98 on rally day. Last fall we had a glorious revival conducted by the pastor's father, Evangelist Herbert Land. The power of God was manifested in the services, and there were a goodly number of seekers and happy finders. The closing service was a time of great blessing with seven people praying through to wonderful victory.—LEROY LAND, *Pastor*.

bring up to date their local operating expense. In four services Dr. Gibson challenged the church to greater faith for achievement. In another place we had an evangelistic service with seekers. When the tour was completed, we checked up and found that, in all, we had raised \$13,155 for local interests. The greatest offering was at Winamac, Indiana, where the people pledged \$11,200 for a new church building and location. We have invited Dr. Gibson to return for another tour similar in nature.

Since our assembly we have organized three new churches; Arcadia, Griffith, and Crawfordsville Bethel. Our recent Thanksgiving offering was more than double that of one year ago. Rev. M. G. Hall of East Chicago already has gotten pledges of more than five hundred dollars toward the coming Easter offering. Our whole district seems to be challenged and this ought to be our greatest year.—ARTHUR C. MORGAN, *District Superintendent*.

Evangelist James Robbins writes: "The year of 1958 was a good and fruitful one in the field of evangelism. It was a real joy and pleasure to labor with our fine pastors and people during the past year. I love the Lord and His

cause and desire to do His will—I feel these are good days, and days of opportunity. Write me, 1817 'F' Street, Bedford, Indiana."

Christian Workers' Conference New Mexico District

The annual New Mexico District Christian Workers' Conference was held at First Church in Carlsbad, January 5 to 7. The host pastors were Rev. Fred Fike of First Church and Rev. J. Earl Sams of Church Street Church, who, with their people, did a wonderful work in entertaining the convention.

The various departmental emphases were presented in spirited, unique ways which caught fire in the minds and hearts of pastors and people present. Departmental leadership on the district, under the guidance of our beloved district superintendent, Dr. R. C. Gunstream, is vigorous and Spirit-filled.

Rev. W. Herman Burton, pastor of our University Avenue Church in San Diego, California, served capably as convention speaker. Not a service passed but that the Lord used this good man to lift the people to higher planes of spiritual endeavor.

New Mexico District representatives returned to their homes determined to

Evangelist G. F. Underwood and wife report: "In June we will complete three busy years for the Lord in the field of evangelism. We have traveled thousands of miles, in five states, and have seen hundreds of souls bow at the altar and pray through in the old-fashioned way for salvation and entire sanctification. God has blessed, many have been healed, and others have made restitution. We have appreciated working with our fine pastors and people, and God has given many victories. We furnish the whole program if desired; Mrs. Underwood gives religious readings along with our singing, also we use the Scene-o-felt with the six-color lighting. We travel by house-trailer. We have two open dates in March we'll be glad to slate as the Lord may lead. Write us, 243 Mulberry, N.W., Warren, Ohio."

Pastor W. G. Richards reports from Towar Garden Church in East Lansing, Michigan: "We came here last August 31 after pastoring in Boyne City for two years. We had a kind, sincere, loving group of Nazarenes there and God blessed. Souls were saved and united with the church, and the church paid all local, district, and general obligations during our two years there. The congregation here at Towar Garden Church have just completed redecorating all classrooms in the basement, also the rooms upstairs, besides making many improvements on the auditorium. In October these fine folk purchased a fine, seven-room parsonage, which we were happy to occupy. We have now purchased three beautiful lots out on Lake Lansing Road and hope to build a larger church as more room is needed. We love our people and God is blessing. At present we are in a revival with Evangelists Alvin and Annabelle Richards."

Evangelist H. A. Casey reports: "The year of 1958 was a wonderful and yet a sad year. It was wonderful that God gave us more souls praying through, more members added to the church, and more new tithers than ever before. Our meetings extended from Oregon to South Carolina. The sadness came when my wife, Jewel, went to the hospital for a checkup and was found to have cancer, unless the Lord heals her she will not be with us long. We believe God is able to heal; please pray for her. My slate is filling up for both 1959 and '60, but I still have a few open dates. I have July and August open; will be in Riverton, Wyoming, late in the fall, and have an open date, December 2 to 13, I'd like to slate out that way. I preach, sing, and play a number of musical instruments. Write me, c/o Box 527, Kansas City 41, Missouri."

Evangelist Andrew Johnson writes: "In January we had a good meeting with the church in Ellington, Michigan—the second Church of the Nazarene to be organized in that state. Rev. J. W. Van Amburg is the good pastor, and Professor Douglas Flack was the singer for the meeting."

EASTER MURAL

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addition to the
Easter season*



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Evangelist Martin Stepp, Jr., writes: "Since last August 20, I have conducted ten revival meetings, and am having a wonderful time serving the Lord in the field of evangelism. I have three open dates between now and our assembly. Write me, Box 397, Mt. Vernon, Kentucky."

The old-fashioned preaching of the Steps is made even more effective by their use of the Scene-o-felt pictures to illustrate both sermons and songs. Also, their use of colored slides to illustrate various phases of the church's work was

St. Petersburg, Florida—The Lealman Church has had a wonderful year. The Lord blessed in giving us a fine pastor, Rev. Stanley Dixon, and wife. They have labored faithfully and added eighteen new members to the church. The vacation Bible school resulted in new contacts. In December, District Superintendent John L. Knight was present for the burning of the church mortgage. Two raises in salary have been given our pastor during the year. A fine spirit prevails, and the growth has been so outstanding that a building program is being planned for the future.—Reporter.

Pontiac, Illinois—First Church recently enjoyed a most successful revival with Evangelists Alva O. and Gladys Estep.

a blessing to all. More than forty souls sought and found God in definite saving and sanctifying power. Many said it was the best revival in years. Services were well attended in spite of sub-zero weather. A class of new members was added to the church. We greatly appreciated the ministry of Brother and Sister Estep with us. It is a joy to work with this fine people, and we appreciate their prayerful support.—WAYNE L. ALBRIGHT, Pastor.

Nampa, Idaho—God has richly blessed the work of the North Nampa Church during the past twenty-nine months. Since coming here in August of 1956 we have learned to love the wonderful people of this congregation and our fellow pastors on the district. We closed our anniversary year with gains in every department—sixty-eight new people were received into church membership during 1958; also we had an all-time high in our Thanksgiving offering of \$1,401. On December 1 we paid our tenth and final payment of \$4,200 to clear our beautiful building of all debt. With the help of the Lord and a sacrificial people, a total of \$51,100 was paid in a little less than ten years, since moving into our present building. On Sunday morning, January 4 of this year, we held the mortgage-burning service. It was very impressive and the Lord's presence was felt by all those present. District Superintendent I. F. Younger brought a masterful message of challenge and vision. Also we were honored to have with us the mayor of our city, the Honorable Thomas A. Luepp (a Nazarene elder), who prayed the prayer of thanksgiving. The pastor gave a brief message on "The Forward Look," challenging the congregation to secure the entire block surrounding the present property for future growth and expansion.—M. W. KEMPER, Pastor

Hagerstown, Indiana—We praise God for the way He is helping us here. We have a fine group of people, and real unity and fellowship prevail. We love God, the church, and our leaders, and especially appreciate our good district superintendent, Rev. Luther Cantwell. We are now planning and praying for a revival.—LASTON DENNIS, Pastor.

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THOUGHTS ON THE BIBLE

By CHRISTMAS EVANS

The Bible is a most wonderful book. It came to us from heaven, and is stamped with the Spirit and the character of heaven. It assails our favorite maxims and customs, and declares that he who will be the friend of this world is the enemy of God. It will consent to no compromise with sin. It will not in the least accommodate itself to the carnal inclinations of the human heart. What is written is written, and not one jot or tittle can be altered till heaven and earth shall pass away. It is the sword of God, by which He conquers the nations—the instrument of His grace, by which He renovates the world. Like the ark in the land of the Philistines, which was mightier than all their lords and Dagon their god, it is more than a match for the cunning and prowess of the prince of darkness and his hosts. He who disobeys it kindles a volcano; he who obeys opens to himself a fountain of living waters. And the secret of all its wonderful qualities and achievements is found in its divine inspiration, and the power of the Holy Ghost which accompanies its truths. It is "the sword of the Spirit," and the Spirit that brought it into the world continues in the world to wield it, and render it quick and powerful.—(Selected by Ross E. Price, from *Sermons of Christmas Evans*.)

Deaths

MRS. CLARENCE PITTENGER was born at Shelby, Ohio, September 11, 1890, and died July 18, 1958, at the age of sixty-seven, after an illness of two years. She was converted at the age of sixteen, sanctified in 1934, and became a member of the Shelby Church of the Nazarene in 1936. She is survived by her husband, Clarence; and three children, Rev. Twyla Pittenger, Mrs. Echo Koster, and Rochell Pittenger. Until her death she maintained a glowing testimony of God's grace. Funeral service was held in the Shelby church, with Rev. Ellis Teasdale, pastor, officiating, and interment was in Oakland Cemetery, Shelby.

RUSSELL STARKLEY MAY was born April 6, 1871, at Russellville, Alabama, and died September 28, 1958, in Bonham, Texas. In 1890 he was married to Anna Eliza McKnatt; she died in 1943. In 1944 he was married to Mrs. Eleanor Wolfe, who survives him. Brother May was an early pioneer in the Church of the Nazarene, having erected the building where the church was organized in Bonham. He was Sunday school superintendent for many years, and served on the district advisory board before the Dallas District was divided. Besides his wife he is survived by six children (two preceding him in death): Mrs. Cui Richardson, Mrs. Effie Ward, Mrs. Winifred Wehrmann; a son, Charles; and two stepchildren, George Wolfe and Mrs. Ray Garrison. Funeral service was conducted by Rev. Leon Martin, assisted by Rev. J. Ray Shoulders, with interment in Willow Wild Cemetery.

LEONARD LIND, better known as "Pop," died October 8, 1958, at Paterson, New Jersey, at the age of eighty-one years. He resided for the most of his life in Beacon, New York, where he was a member of the Church of the Nazarene for over twenty-five years. His strong Christian character will continue to bless and influence those who knew him. His wife, Ida, died more than two years ago. He is survived by two sons, Leonard T. and Stephen; and three daughters, Mrs. Cornelius Lent, Mrs. Russell Carhart, and Mrs. Charles Coull, with whom he lived for the past four years.

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OSCAR L. CROSBY was born in Yarmouth, Nova Scotia, April 10, 1871, and died January 5, 1959, at Wollaston, Massachusetts. At eighteen years of age he came to Lynn, Massachusetts, where he lived for the past sixty-nine years. In 1895 he was married to Lottie E. Durkee. To this union were born two daughters, one dying in infancy; the other, Mrs. J. Glenn Gould, of Wollaston, survives him, as does also his wife. In 1910 he united with the Lynn Church of the Nazarene, where for the past forty-eight years he had been a loyal member. He was a kind and gentle man, esteemed and loved by all who knew him. Funeral service was conducted in Lynn by his pastor, Rev. Robert W. Carlson, assisted by Rev. T. E. Martin, with interment in the Pine Grove Cemetery, Lynn.

CHARLES EDWARD VAUGHN, age seventy, member of the Church of the Nazarene in Nevada, Missouri, died suddenly September 7, 1958. He had been an active and faithful member of the Church of the Nazarene for many years, and was teacher of the Bible class at the time of his death. His loyalty to and support of the whole program of the church were an inspiration to all who knew him. He is survived by his wife, Edith, of the home; two sons, Walter L. and Edward Gene; and two daughters, Mildred P. and Helen M. Short. Funeral service was conducted in the church by the pastor, Rev. Floyd A. Hess, with interment in Newton Burial Park, Nevada.

DONALD WAYNE YATES, of Nampa, Idaho, died September 11, 1958, in the hospital of injuries suffered on Labor Day when he dived into shallow water in the Eagle Heights Canal. He was born May 9, 1944, in Salt Lake City, Utah, and had attended Nampa schools. He joined First Church of the Nazarene, Nampa, in 1954. Beside his father and stepmother, he is survived by two brothers, Richard and Fred, and a sister, Barbara; also two stepbrothers, Dick and Len Scott. His mother died in 1957. Funeral service was conducted at First Church with the pastor, Rev. Raymond Kratzer, officiating, assisted by Rev. Teddy Turner. Interment was at Hillcrest, near Nampa.

ALLEN B. REECE, treasurer of the Church of the Nazarene in Argo, Illinois, for twenty-eight years, died October 27, 1958, of a heart attack. He was born January 6, 1901, in Kentucky, and was converted at an early age. Moving to Argo, he joined the Church of the Nazarene in the early days of the work, and as treasurer and trustee carried a heavy load of responsibility through the various building programs. He is survived by his widow, Mrs. Lydus Reece; a son, Norwood; also two sisters and four brothers. Funeral service was conducted in the church, with Dr. Ralph Perry officiating, assisted by Rev. Ernest Rice and Rev. Harold Johnston, former pastors. Interment was in South Chapel Hills Garden Cemetery.

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BORN—to Rev. and Mrs. Arthur Evans of Kankakee, Illinois, a son, Douglas Eugene, on January 21.

—to Rev. and Mrs. Lawrence A. Ogden of Chilliack, B.C., Canada, a son, Keith Vincent, on January 15.

—to Ellis and Sharon (Finkbeiner) Miller of Nampa, Idaho, a son, Evan Jay, on January 14.

—to Rev. Bill D. and Rhett Duke of Bethany, Oklahoma, a son, Michael Eugene, on December 13.

—to Rev. and Mrs. E. E. Crawford, Jr., of St. Helens, Oregon, a daughter, Linda Kay, on November 19.

SPECIAL PRAYER IS REQUESTED by a Christian lady in Illinois that "my financial pressure may be lifted," also that a desired relationship may be brought about by another person;
by a reader in Ohio—"We three urgently need prayer that God will restore us to the fold of God and that God will supply all our needs";
by a Nazarene lady in Pennsylvania "for my family, who are all unsaved"—daughter backslidden, husband never has been saved, and also for herself that she may be true to God;
by a Nazarene lady in Texas that God may undertake in a special way for several unspoken requests—prayer is urgently needed;
by a Nazarene in Ohio for a problem in the home and a special unspoken request.

Announcements

RECOMMENDATION

Rev. Don Humble has recently united with the Church of the Nazarene on our district, and is available for evangelistic work. He is an experienced evangelist, and I can highly recommend him to the consideration of our pastors and churches. His address is Piketon, Ohio.—Harvey S. Galloway, Superintendent of Central Ohio District.

WEDDING BELLS

Barbara Langford of Los Alamitos, California, and Paul Finkbeiner of Nampa, Idaho, were united in marriage on December 30 at "The Wayfarers' Chapel," Portuguese Bend, California.

Miss Vera Ruth Winter of Hooker, Oklahoma, and Mr. Dean Neff of Phillips, Texas, were united in marriage on December 20 in the Hooker Church of the Nazarene with Rev. Amos Meador of Borger, Texas, officiating, assisted by Rev. J. T. Gassett of Bethany, Oklahoma.

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